# Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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## RELIGIOUS INTELLIGENCE.

### Oneida and Troy Revivals.

In some parts of the State of New-York, and particularly in Oneida county, there has been, within a year past, an extraordinary religious excitement, which has broken forth into such extravagancies as have alarmed many even of those who were originally its promoters. Our readers will recollect a curious letter, which we published in the Register of March 24, and which was attributed to Dr. Beecher, and has since been acknowledged by him. Several other letters, on the same subject, have been written by different persons, and some of them have been published, with the apparent design to remove the scandal which was likely to be attached to the cause and the party who favored it, by these extravagancies.

In addition to these, several pamphlets, have appeared at different times, in which the spirit and conduct of the leaders and promoters of these excitements were exposed to the public in their just light. It was the *first* of these pamphlets, perhaps, more than a disapprobation of the excitements themselves, which first excited the alarm of the friends of revivals. This pamphlet had the following rather whimsical, but probably very expressive title—"A 'Bunker Hill' Contest, A. D. 1826, between the 'Holy Alliance,' for the Establishment of Hierarchy and ecclesiastical Domination over the human Mind, on the one side; and the Asserters of Free Inquiry, Bible Religion, Christian Freedom, and Civil Liberty, on the other. The Rev. Charles Finney, 'Home Missionary' and High Priest of the Expeditions of the Alliance in the Interior of New-York.' Head-quarters, County of Oneida. By Ephraim Perkins, a Layman of Trenton." This was followed by two others, one of them "A Narrative of the Oneida Revival," and the other "A calm Review of the Spirit, Means, and Incidents of the late Oneida Revival, as exhibited in various Presbyterian Societies." To these have succeeded two more, the first by Mr. Perkins, of Trenton, with the following title: "Letter to the Presbytery of Oneida County, New York, and their 'Committee, the Rev. John Frost, Rev. Moses Gillet, and Rev. Noah Coe,' 'appointed to receive Communications from Ministers and others respecting the late Revival, in this County.' By Ephraim Perkins, 'a Plain Farmer' of Trenton." The other was prepared and published by several members of the late Church and Congregation in Troy, under the following title: "A Brief Account of the Origin and Progress of the Divisions in the First Presbyterian Church in the City of Troy; containing, also, Strictures upon the new Doctrines broached by the Rev. C. G. Finney and N. S. S. Beman, with a Summary Relation of the Trial of the Latter before the Troy Presbytery."

A concise view of the whole subject was given in the Christian Examiner for May and June, in a review of the several pamphlets which we have here named. It was our intention to have given an abstract of this review; but this we find we cannot do without weakening the effect, and leaving our readers with an imperfect view of the subject. As it is a subject of considerable importance in its bearings, and one on which the public mind is in some degree excited at the present time, we shall give the whole, or the principal part of the review; trusting that those of our readers who see the Examiner will excuse the repetition, from the consideration, that a large proportion of our subscribers do not read it.

"We feel compelled at last, though it is with extreme reluctance, to call the attention of our readers to the extravagances committed of late, in various parts of our country, under the abused name of Revivals of Religion. These disclosures, it is true, verify the predictions we have frequently made, and strengthen and confirm every position we have taken on this subject, by incontestible facts; and for this reason it might be thought, that we should be eager to lay them before the public. But when we consider the use that is likely to be made of them by unbelievers and scoffers, and their tendency to create, even in well disposed minds, a distrust of religion itself, it becomes a melancholy office from which we could gladly refrain, were we not convinced, that any longer silence would be treason. The pamphlets before us show that these excitements are no longer to be regarded merely as ebullitions of overheated zeal in a few misguided individuals, whose excesses the great body of the Christians with whom they act, would take care to frown upon and repress. The Narrative published by the Oneida Presbytery, says of Finney, the principal instigator of these disturbances, that they 'think it due to him and to the cause of Christ, which they believe he loves, to state, that his Christian character, since he made professions of religion, has been *irreproachable*;' and that, 'on the whole, he is as well calculated to be extensively useful in promoting revivals of religion, as any man of whom they have any knowledge.'* The Troy Presbytery also, before whom Beman, another of these incendiaries, was brought for trial, not only acquitted him of all blame, but, as if to add insult to injustice, 'transgressed their authority by passing a vote of censure upon those members of the church who had signed the petition for the trial, and outraged common sense, by a vote of thanks to Beman himself for his *ministerial zeal and fidelity*.'* Though, therefore, many individuals of the party think precisely as we do of the revolting scenes in question, and are not responsible for the violent measures that have led to them, still it would seem that the character of the party itself is deeply implicated, as they have by their public acts, and in a most solemn manner, approved and sanctioned what has been done. It would seem, that the measures adopted by Finney and Beman are but part of a system deliberately formed, which a powerful party are determined to introduce into every city and village, as they may have opportunity; until they shall have the satisfaction of beholding the fires of religious frenzy which have flashed up in particular places, spread through the land, to use their own expression, 'as fires spread and roar through the parched forests.'

It should be observed, that in the statements about to be made, we are not under the necessity of depending on *ex parte* testimony, always to be suspected, and never more so than in religious misunderstandings. The Narrative is from the friends of the revival, and in a long Appendix they undertake an examination of the Bunker Hill Contest, and we may presume the last mentioned pamphlet contains no error, misrepresentations, or false coloring, which they have not detected and exposed. It is remarkable, however, that they have not so much as attempted to disprove a single material allegation in regard to the disturbances in question. Mr. Wetmore, the minister of Trenton, says, indeed, in his letter to the committee on this subject, 'Now what I have to state is, that Mr. Perkins has given *in general* a false statement of the proceedings in the revival, so far as I am concerned, and so far as relates to the manner and means made use of in promoting the revival in my congregation. I am ready to say, *and to prove if it were necessary*, that the statements which he has made are a gross perversion of the truth.† To prove this, if it were necessary?—It was the *only* thing necessary; and, supposing him to be an honest man, his only object in writing; and, as he has not done this in a single instance, nor attempted it in regard to any of the material and express charges brought against himself and his coadjutors, nor even ventured so much as to deny them, except in a general way as above, the conclusion is irresistible, that he could not do it; that the facts were notorious. The appendix, however, has called out Mr. Perkins again in his letter to the Presbytery, in which, by a series of affidavits, he has abundantly established every important position taken by him previously, leaving us nothing to regret on his part, but a disposition in both his pamphlets to encumber the narrative with much irrelevant matter, and a want in some instances, of seriousness and dignity, and particularly in his title-pages.

With respect to the difficulties at Troy, it is true the Brief Account is from the aggrieved party; but it contains a summary report of Beman's trial, giving us a full view of the grounds taken by that gentleman and friends in his defence. The Calm Review has not made us acquainted with many new facts, but is nevertheless of great value, as it confirms the statements derived from other sources, and presents us with the reflections of a person residing on the spot, who has evidently contemplated the commotions about him with the eye of a Christian and a philosopher. Seldom has a case occurred of violent religious dissensions and excesses, respecting which our materials for making up a just opinion are more ample and satisfactory.

It appears that towards the close of the summer of 1825, many of the Presbyterian ministers in the interior of New York, and particularly in Oneida County, began to be uneasy about the state of religion in their congregations, and still more so at the progress which other sects were making amongst them. To arouse the slumberers, and still more, it would seem, to re-establish themselves in that ascendency which they were in danger of losing, they appear very generally to have come into a plan for getting up, as the phrase is, an awakening, or revival; a common resort of the Orthodox, when they find themselves in difficulty. For this purpose they lost no time in availing themselves of the means and instruments, which experience has shown to be most efficacious in such cases; and three or four 'home missionaries,' as they are called, and several young men from the theological seminary at Auburn, came to their aid, and rendered essential services. These measures began to take effect in the course of the autumn; but the contagion spread slowly, and does not appear to have reached its height till the following spring and summer. Speaking of the accounts communicated to the committee of the Oneida Presbytery, respecting the rise and progress of the revival in different places, the writer of the Calm Review observes:

'In many of them there appears to be a studied effort to create a belief, that some time before any open indications of religious excitements appeared in their several societies, and before any special means were taken to promote it, a silent but obvious movement upon the minds of the people was apparent and is now well recollected. Far be it from us to impute to these gentlemen a design to impose knowingly upon the public mind, an untrue statement of the case; but it is not uncommon for those who would wish to remember a favourite matter, unwittingly to themselves to substitute an *after thought*, for recollection. Certain however it is, that in no instance so far as we have information, was "the work" a subject of public knowledge or general observation, before the appearance and operation of the principal agent or agents, who have all along attended it and given to it life and activity.'—*Calm Review*, pp. 9—11.

The origin of the revival in Troy was less respectable. About four years ago the Rev. Nathan S. S. Beman, then residing in the State of Georgia, was called to the charge of the First Presbyterian Church in that city. While measures were in progress for his settlement, rumors began to be circulated in the neighborhood respecting differences between himself and his wife, of a scandalous nature, and a committee was raised to inquire into the truth of these reports.

'They applied to Mr. Beman himself for information, who assured them that there never had been any variance between them, except upon one occasion, when he found it necessary to interfere and disapprove of the excessive correction, which she was administering to a female servant. He further informed them, that she was a woman whom it would afford him pleasure to introduce to the ladies of Troy, and he did not doubt the pleasure would be reciprocal upon their acquaintance with her; that she was a professor of religion, and a pious woman, and would be an ornament to the society. It has since been found that very violent and angry dissensions existed between them, long before their departure from Georgia. The church had inflicted the sentence of suspension upon her, and it was still hanging over her when she came here, and she has never communed [communicated] with the church in this place. The cause of her suspension will place in still stronger light the duplicity of Mr. Beman. About five months after their marriage, there was some difficulty between them, when Mr. Beman locked her in a room, and kept her confined from morning until afternoon, at which time she was released by a servant.—She then went to another room, and threw herself upon a bed. Mr. Beman entered the room, while she was in that posture, and as soon as she discovered him, she looked up at him and smiled. He abruptly turned his heel upon her, went away, but soon returned, saying that, "If locks would not hold her, he would see if nails would." He then fastened the door with the "nails," and she, alarmed and agitated, raised the window and made an outcry for help. All blame for this transaction, probably without much inquiry, was thrown upon her, and the sentence of suspension was passed upon her by the church session.—When Mr. Beman left Georgia, he applied to the session for a certificate of her good conduct, which was denied, with an assurance, however, that if he would, six months after that time, write to them a satisfactory account of her amendment, they would restore her to the church. He has repeatedly said, since the time he passed his encomium upon her to the committee, that she was *always* a woman of a refractory temper, and that her first husband fell a sacrifice to it, or, to use his own words, "she wore his life out, and her father said that no man could live with her."'—*Brief Account*, pp. 32, 33.

A connexion begun in duplicity and prevarication, it could hardly be expected, would be long or happy. The continuance of his domestic difficulties, and the consequent exposure of his unfair dealing with the committee, the open and disgraceful scenes to which his frequent and violent altercations with his wife gave rise, the unfavorable aspect which these occurences wore in regard to his own temper, even supposing his wife to have been the first aggressor, and the failure in an attempt on his part to obtain a legal separation from her; all conspired to bring a dark cloud over his character and prospects.

'In this state of the case, with these unfavorable suspicions hanging over him, he determined, by assuming an unusual degree of zeal in the cause of religion, to create such an impression of his sanctity, as would entirely retrieve his falling reputation. He even declared to a respectable member of his church, who was warning him of his dangerous situation, that if a successful revival could be matured under his auspices, it would place him beyond the reach of censure; that either himself or his wife must be sacrificed, and that if the lot fell to him, it might be of disservice to the cause of religion. He appeared to conceive that, in the choice of the victim, the guilt or innocence of the parties were not to be taken into consideration, but policy and expediency were only to be regarded. As his fall would be followed by worse consequences than hers, he thought that she ought to suffer; and it was with this strange logic in his mouth, that he appealed to his friends for assistance in effecting his object. A revival must be commenced, and he must be its author.'—*Brief Account*, p. 15.

Having adverted to the origin of these revivals, we shall next mention some of the *means* employed in getting them up.

The leading and principal agent in this work, has been the Rev. Charles G. Finney, a remarkable man in many respects. He was converted to Calvinism a few years since, and immediately left the study of the law for divinity, and is now a member of the Oneida Presbytery. In a letter published in the Bunker Hill Contest there is a description of this gentleman as a preacher, which, the authors of the Narrative admit, may assist the reader in forming a tolerably correct opinion of his manner.

'Now, as a shrewd and bold calculator in effecting your design, you avail yourself of Calvinism on the one hand, and of the flexible passions of men on the other. You must breast yourself to the work like a giant. You open the attack with Jupiter's thunderbolt. You take the doctrine for a damning fact—declare you know it—raise your voice, lift high your hand, bend forward your trunk, fasten your staring eyes upon the auditors, declare that they know it to be God's truth, that they stand upon the brink of hell's gaping pit of fire and brimstone—and bending over your body, and bringing your clenched fist half way from the pulpit to the broad aisle, denounce *instant and eternal damnation* upon them, unless they repent forthwith.

'This frightens the feeble-minded, and there is no difficulty, after this, in moulding them according to your pleasure and purpose. But there is a set of men capable of high passionate excitement, upon whom this mode of management has no other effect than to produce contempt and ridicule. You are aware of this, and you resort to another method to rouse *their* passions, well knowing, that if you can get their feelings wrought up to a high pitch in any manner, they then lose their sober sense and self command, and may be managed like an Elephant in his chains. To accomplish this, you call them out by *name*, or designate them in public prayer before all the people, revile them, mupltiply opprobrious and galling epithets, and whether present or absent, you of course make them mad with passion, which they vent most freely and fiercely, with indignant ravings and curses on your person. This is just what you want. This makes you laugh inside, however sober you may look without. You remain unmoved like the arch spider in the centre of his web, drawing the cords closer and tighter, well knowing that the more the fly flounces and struggles, the more he entangles himself in the snare, and overcome at length by self action, he falls a panting and exhausted prey to his all-devouring adversary.—This, sir, is hitting the nail on the head. In this way you have made converts, not to be converted by any other management.

'You have boasted of it, and said, if you could only make them mad, you were sure of them, the victory was easy, the easiest thing in the world. Here then we have the exposition of the character of your talents, and your acquaintance with human nature in this peculiar department of it.

'If there were any reason in the world for the hypothesis, that you may possibly be a *sincere deluded man*, I might have treated the subject in a very different manner. But I know too much of you and your performances, both from personal observation and the actual history of your proceedings, to be led into any such mistake. To represent you a sincere deluded enthusiast, or misguided fanatic, would be to misrepresent you.'
*Bunker Hill Contest*, pp. 99, 100.

We doubt whether the writer of this letter is aware of the full extent to which cunning and fraud are compatible with a sincere fanaticism. At the same time, we believe that the inflammatory, or, we should rather say, ferocious, style of preaching, for which Mr. Finney appears to be distinguished, might easily be practised by a man possessing his peculiar turn of mind, though every thing were feigned, and his preaching might become as effective in disturbing the community, without supposing him to have extraordinary powers. The course passions, and those especially which are expressed in strong and boisterous tones and gestures, are easily affected; and there is something in the violent action of the speaker in such cases, that has the effect to excite him, and make him appear as if he were in earnest. However this may be, the preaching above described is what the 'revival ministers' term *pungent preaching;* and as this is one of the principal means on which they rely for success, it may be proper for us to give a few more specimens.

The following is the closing sentence of one of Mr. Finney's sermons to the people of Utica:

'"You sinners of Utica, and some of you who now hear me, will go to hell, and the saints and angels will look down from heaven, and when they see the sinners of Utica in the lowest, deepest, darkest pit of hell, they will shout and clap their hands for joy." This is said to be the spirit, if not the exact letter, of your sentence. Neither is this the only place where you inculcate similar sentiments, and as an earnest, or foretaste of the extatic joy and blissful enjoyment you anticipate, you clapped your hands as you uttered the chant.'—*Bunker Hill Contest*, p. 95.

This gentleman preached several times at Troy, and his language on two of these occasions, as given in the Brief Account, was highly characteristic.

'On a sabbath evening, last fall, a sermon was delivered in the church by Mr. Finney, in which, after describing the language of the redeemed in heaven as being "Not unto us, but unto thy name be the glory," he said "we should see these restorationists come smoking and fuming out of hell to the gate of heaven; which being opened, they will say, stand away you old saints of God, we have paid our debt, we have a better right here than you; and you too, Jesus Christ, stand aside, get out of our way, no thanks to you for our being here; we came here on our own merits."'

'In a sermon delivered last fall by Finney, after representing the extreme depravity of the sinner's heart, and how hostile it was to God, he said, "Why, sinner, I tell you if you could climb to heaven, you would hurl God from his throne; yes, hurl God from his throne; O yes, if you could but get there, you would cut God's throat—yes, you would cut God's throat."'

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'On the eighth of October last, in the afternoon, Mr. Finney preached from these words: "Now, therefore, be ye not mockers, lest your bands be made strong." 'After reproaching the members of the church for their cold prayers, which he described as hypocritical and a mockery to God, he said,' "now, servants and children, do you go home to night, and watch your parents and masters, and see if they don't pray the same old cold hypocritical prayer over again which they have been praying many years." ' *Brief Account*, pp. 35, 36.

Mr. Beman was not likely to be outdone in his own pulpit, in a kind of preaching so exactly suited to his genius and temper.—Accordingly we find, that,

'On the evening of the thirteenth of September last, in a sermon delivered at the upper end of Fourth Street, Mr. Beman declared that 'he should follow his cold professors in the pulpit, and in preaching from house to house, until he had ferreted them out, and driven them from their lurking places, and stripped them of their sheep skins, and exposed the teeth of the wolf." '
*Brief Account*, p. 29.

And again:

'In another discourse, he said, "the clerks along River Street were laughing and scoffing at God's eternal truth; they were without brains, and scarcely ever read a chapter in the bible; and he had no doubt if they could get to heaven, they would pull God from his throne, and burn it to ashes." Then addressing convicted sinners, he said "your prayers are rebellion against God, and an abomination in his sight;" and in addressing sinners generally, he said, "if you dare do it, you would club God Almighty out of Troy." '
*Brief Account*, p. 30.

The following passages are still more offensive, as they indicate not only the manner, but the spirit, in which this minister thought to perform the office of one who should beseech men by the meekness and gentleness of Christ. It should be observed that deacon Heartt, of whom mention is here made, had given no other occasion of resentment to Mr. Beman, but by opposing his violent measures.

'In a conversation held by a gentleman of this city with Mr. Beman, he said that "it was not strange that deacon Heartt's children conducted improperly; for, says he, their mother is an old hypocrite, and their father is not much better." He further said that "Deacon Heartt was reporting and circulating lies about him, as base and as black as were ever forged on the anvil of hell." He continued; "if he does not desist, I will rip him up root and branch; I will expose him; and if I am not permitted to do it elsewhere, I will do it from the pulpit. The public shall know and understand what he is about. I will pursue him until he is expelled from God's church." The gentleman then respectfully recommended to him the expediency of mitigating his ardor, as he was apprehensive it might ultimately destroy the society. He said that "he should not alter in the least; he should not retrace a single step, although he should see fire and faggots coming into his face and eyes. He should go on as God directed him to preach, although there should be but one left in the house." '

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'In one of his sermons he said, "complaints have been made of my manner of preaching, and it is said such kind of preaching will not last long. But you need not flatter yourselves with that; for I have but just commenced. I shall go all round these pews, and shall follow you, until I bring you all upon your marrow-bones." '—*Brief Account*, pp. 34, 35.

[To be continued.]

FOR THE CHRISTIAN REGISTER.

Mr. Editor:—The following remarkable production is copied into the Philadelphia National Gazette, from an English paper.—Is it not worthy of publication in the Christian Register? An appeal to a Protestant legislature by Catholic subjects in behalf of their Protestant fellow citizens is a singular occurrence in ecclesiastical history. S.

*Petition unanimously adopted at the last Aggregate Catholic meeting in Dublin.*

"To the Right Honourable and Honourable, &c. &c.

"The humble Petition of the undersigned Catholics of Ireland, humbly sheweth—

"That your petitioners respectfully, but firmly, beg leave to assert that it is the unalienable right of every man to worship God as his judgment and his heart direct—that neither legislatures nor society are entitled to restrict that right—that its infringement, if attempted, may convert unworthy men into hypocrites, and good men into martyrs, but can never produce a beneficial result—and that such infringement is attempted, and persecution introduced, whenever peculiar honours, wealth, and rewards are distributed by a state to the upholders of certain doctrines and forms, while exclusion and inconvenience inflict practical punishment on those who to those doctrines and forms conscientiously refuse to conform.

"Your petitioners further respectfully beg leave to submit, that the laws called the Test and Corporation Acts have been passed, and are continued in direct and plain violation of the principles of liberty of conscience, and in derogation of the right which every individual feels most important to himself, namely, that of worshiping God in the sincerity of conscientious belief.

"Your petitioners further respectfully allege, that the said Acts, called the Test and Corporation Acts, operate to prevent the crown and people from obtaining the benefit of the services of many valuable, meritorious, and conscientious Protestant dissenters, whilst they are of no avail whatsoever against the unworthy, the profligate, and the irreligious.

* p. 44.

* Brief Account, p. 47. † Narrative, p. 63.

"Your petitioners do most respectfully insist, that the said laws are in themselves *unjust, senseless* and *impious*—that they are *unjust*, because undeserved—that they are *senseless*, because a security against nothing—that they are *impious*, because the most sacred observances of the Protestant religion, instituted in remembrance of the greatest sacrifice that ever was made, or ever can be made, to love and charity, are by them enjoined to be taken for profane and unworthy objects; and thus the most solemn rite and sacrament of the Protestant Established Church is degraded into the service of promoting venal and profligate ambition, and reduced into the vulgar formality of official qualification.

"Your petitioners further show, that the principle upon which the Protestant church is founded, is the alleged right and duty of private and individual interpretation of the sacred Scriptures; and although your petitioners do not concur with this Honourable House in the admission of such right or duty, yet they can distinctly perceive, and most respectfully submit, that it is not only unjust, but manifestly absurd, for one set of Protestants to assert that right and duty for themselves, and whilst they so assert, at the same time to persecute, or in anywise to punish other Protestants, for asserting and exercising the same identical right of private interpretation of the sacred Scriptures.

"Your petitioners beg leave further to state, that the total and unqualified repeal of the Test and Corporation Acts cannot in anywise injure the rights, revenues, stability, or duration of the Protestant Church as by law established; and they are more confident in this their assertion, inasmuch as they do not speak from theory, but from practical knowledge. The Protestant Dissenters in Ireland have been totally released, near fifty years ago, from the operation of the said statutes, and freed from all pains, penalties, and disabilities, for not taking the sacramental test, and yet your petitioners are able to assert, with undoubted certainty, that the rights of the established church have not been affected thereby, nor its wealth decreased, nor revenues diminished, nor its stability lessened by reason or means of the perfect civil equality bestowed upon Protestant Dissenters in Ireland; neither have the numbers of Protestants of the established church been at all diminished in consequence of such wise liberality on the part of the Irish Legislature; but, on the contrary, many of the more wealthy and influential Dissenters have, since the repeal of the said laws, conformed to the established church; and much of the spirit of animosity and resistance to the establishment, which at one time animated many of the Protestant Dissenters of Ireland, has been mitigated, if not wholly extinct, and the natural result of a system of wise and conciliatory policy has been to produce a closer union of sentiment, and a greater spirit of harmony and co-operation among the various sects of Protestants in Ireland.

"That the object of your petitioners, by this their humble petition, is to obtain for their Protestant brethren of England the rights, privileges, immunities, and freedom from persecution or penalties which, your petitioners are happy to be able to say, are, and have been, during near fifty years now past, enjoyed by the Protestant Dissenters of Ireland.

"Your petitioners claim, on behalf of the Protestant Dissenters of England, the benefit of the universal principle of liberty of conscience.

"Your petitioners also claim, on behalf of the Protestant Dissenters of England, the benefit of the Protestant principle, of the right which you assert for yourselves, of private interpretation and private judgment in matters of religion.

"And although your petitioners by no means waive or abandon their own claims or rights; yet, whatever may become of those claims or rights, they most respectfully implore this Honourable House to abolish forever, and blot out from the statute book, the foul reproach of one set of Protestants persecuting another set of Protestants, merely for acting on Protestant principles.

"May it therefore please this Honourable House totally to repeal the Corporation and Test Acts, and all other laws that aggrieve the Protestant Dissenters in England."


## CHRISTIAN REGISTER.

BOSTON, SATURDAY, SEPTEMBER 8, 1827.


*Unitarian Marriage Bill.* All who take an interest in the progress of liberal things, will read with satisfaction the success of the English Unitarians, in their petition to Parliament for relief, in relation to the late requirements in the ceremony of marriage.—We have before stated that the bill had passed in the House of Commons, but that it was strongly opposed in the House of Lords. It was little expected, indeed, even by many of its friends, that it would be so soon successful. But, fortunately, it not only had powerful opposers, but it found also powerful advocates. The Archbishop of Canterbury was himself a host. The honorable testimony which he bore to the respectability and high Christian character of the petitioners, together with his free acknowledgment, and noble defence of their claims to relief, undoubtedly did much to silence the voice of opposition, and to promote the passage of the bill. By the next arrivals we shall probably learn the particular features of the bill, and have a more full account of the debates on the subject. In the mean time, we give our readers the following sketch, as containing the fullest account we have seen.

Lord Eldon knew, he said, that Jews and Quakers were allowed to marry agreeably to their own forms, but he wished to have explained to him, what was meant by the sect of Unitarians, whose scruples were to be removed by the provisions of the bill.—Last year he said, he made the inquiry of a Right Rev. Prelate, and received no answer; but shortly after, a sermon, preached at a Unitarian Chapel, was put into his hands, and the first sentence was—"The Lord Chancellor asks what is meant by a Unitarian?" The sermon, he added, to do the preacher justice, was an able one; but he did not see how a Unitarian was described in the bill. He wished to know, if by Unitarian was intended one who denied the Divinity of our Lord and Saviour, and, if so, whether there was any of the learned prelates who could think that such were entitled to respect? He thought a Unitarian did not differ from a Freethinker; and what the latter thought of the Established Church must, he said, be well known to the Bench of Bishops! He understood that the Unitarians baptized their children in the name of the Father, Son, and Holy Ghost; but objected to take a wife given also in the name of the Father, Son and Holy Ghost; and it was to gratify such inconsistent persons, he presumed, that the laws of the land were to be changed! The Lord Chancellor, in reply, described Unitarians to be "a sect of Christians believing in the New Testament, and differing from certain doctrines of Christianity on reasons derived from other parts of the same Testament. It is true, he said, they do not object to the baptismal ceremony, in which the name of the Father, Son and Holy Ghost is used for a formula; but they do object to being obliged to express their belief in the Divinity of the Saviour, and the Holy Spirit, as they are compelled to in the marriage ceremony, when they do not and cannot believe in their divinity on scripture ground. The hardship they complain of is, that of being called upon, personally, and under pain of temporal disabilities, to declare their belief in a doctrine they do not and cannot believe. This complaint is well founded, and hence it is clear that the Legislature ought to do something for the remedy of this grievance and profanation, or, as a Right Rev. Prelate has eloquently described it, this "unhallowed equivocation and mockery." His Lordship then alluded to the remark which had been made, that the provision of the bill which requires that the Clergy of the Established Church shall annouuce and register the marriages which they do not witness was a degradation of the Clergy; and asked how it would be considered as a degradation of the Clergy, who are compelled to announce parish rates and other trivial matters from the altar, to give public notice of the marriages of a sect, comprising a respectable portion of society, of unexceptionable morality of conduct, and high character, and whose members have seats in the other House of Parliament, and are allowed to make laws for the government of the country?

On Sunday evening, Aug. 26, the annual discourse before the Society for promoting Theological Education at Cambridge, was delivered at the Church in Federal-street, by Rev. Joseph Field, of Weston, from Acts xvii. 11—"These were more noble that those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." The object of the discourse was to explain and defend the importance of free inquiry in religion, which he showed, by a very lucid and convincing illustration, to have its origin in the nature of the mind, and man's situation here—to be the spring of all improvement, to be encouraged by the precepts and the example, both of our Lord and his apostles, and to be necessary to prevent the Church from going back to darkness and ignorance. The subject was applied to the community at large, and to ministers of the gospel in particular. It was greatly regretted that the tempestuousness of the evening prevented the usual attendance on this interesting anniversary.

### *Young Men's Unitarian Book and Pamphlet Society.*

We learn with much pleasure, that an Association has been formed in this city, for the gratuitous distribution of Unitarian publications. The objects and spirit of the undertaking, which are worthy of high commendation, will be learnt from the following Report, which was submitted to the meeting, at which the Association was formed, by a committee previously chosen. The Committee report—

That, in the opinion of the committee, a society, with the above object in view, and conducted in the spirit and wisdom of charity, may be made an instrument of much good to the community. It is known, that applications to the friends of Liberal Christianity for publications explanatory of their views, are made almost daily, by persons who might be greatly benefitted by such publications, but who do not feel themselves able to purchase them.

It is also known, that there is no existing association, within the sphere of whose operations it falls to answer these demands; and it has been found, that individual benefactions, however generous in some cases, are not adequate to do, in this respect, all that it is desirable to accomplish. Much more, it is thought, might be effected, if those who approve this mode of making known their religious views and sentiments, would act in concert. Evils, it is true, may arise from such a procedure, unless specially guarded against;—the spirit of party may be too much fostered; a hostile attitude may be assumed and maintained against persons and sects differing with us in opinion, when the only aim should be, to expose error and uncharitableness, by exhibiting truth in the spirit of Christian love. Even the friends of correct views of religion may be offended by injudicious efforts on the part of those who associate for worthy ends.

These evils, however, and such as these, your committee deem to be only incidental, and, by proper caution, may be avoided:—a good project is not to be forborne because it may possibly occasion some harm; on such a principle, nothing could ever be attempted, since there is nothing that is not liable to be abused.

'In respect to the subjects before us,' say the Committee to whom the project was referred, 'let the members of the Society be actuated by a Christian temper, in all their deliberations and doings; let the publications they distribute breathe the spirit of the Gospel, while they expose error and inculcate truth; let them not be obtruded where they are not asked for and do not promise to be useful; and let there be nothing offensive in the mode of procuring funds for the accomplishment of the Society's object, and your committee have no doubt that the plan which has been submitted to them to consider and forward, will prove highly useful to the community, and at the same time contribute not a little to the advantage of the members of the Society themselves, by interesting them more in one another, and in the love and practice of the religion which they undertake with a zeal so praiseworthy, to recommend to others.'

We subjoin, also, the "Constitution," or articles of Association, that our readers may become acquainted with the regulations and terms of membership. We hope many will be induced to unite themselves in this good work. We have had much personal experience of the want of an Association of this nature. Scarcely a week passes that we do not receive pressing applications for tracts by those who have great facilities for the useful distribution of them, provided they could be obtained without expense.

This Society shall be called "*The Young Men's Unitarian Book and Tract Society.*"

*Article 2.* Any individual shall be a member of this society, so long as he shall pay annually a sum not less than *one dollar*.

*Article 3.* The concerns of this society shall be managed by a committee of *seven*, to be chosen annually, on the second Monday of August, who shall appoint their Chairman, Secretary, and Treasurer, from their own body, and who shall make a report of their doings to the society, once every quarter.

*Article 4.* The regular meetings of the society shall be at such places as the committee may direct, on the second Mondays of August, November, February and May, in each year.

*Article 5.* There shall be kept, at some convenient place selected by the committee, a depository of such publications as shall be published by the American Unitarian Association, or (recommended by them) for gratuitous distribution, which shall be disposed of when applied for, according to the direction of the committee.

*Article 6.* It shall be the duty of each member of the society, so far as he shall consider it useful to the cause of pure religion to make known to the committee the wishes of any individual with whom he may be acquainted, who would be glad to avail himself of the benefactions which the society may have to bestow, according to the principles herein expressed.

*Article 7.* No article of this constitution shall at any time be altered, amended, or repealed, except at the regular quarterly meeting, and by a vote of two thirds of all the members present.

*** The place of deposit for the publications belonging to this Society, is with the Secretary—at No. 8, Washington-street.

*Sunday Schools.* A friend has politely favored us with the following account of the proceedings at the late Quarterly meeting of the Sunday School teachers, connected with the Unitarian Congregational Societies in this city. They have our best wishes for the success of their benevolent efforts.

The first Quarterly meeting of the *Boston Sunday School Society*, was held on Wednesday evening last, at the Vestry of the church in Federal Street, at which were present the Superintendent, Teachers, and others interested in the sunday schools, connected with the Unitarian societies in this city. In absence of the President, Rev. Dr Tuckerman, Mr. S. Fairbanks, one of the Directors, presided; and the meeting was opened by an address to the Throne of Grace by the Rev. Mr Ware.

The purposes of the meeting having been explained from the Chair, several interesting verbal reports were made by the superintendants, of the state of their schools; the plan of instruction pursued in each; the books now in use as manuals; and the want which was felt of others more consonant to their views and feelings than can now be obtained, both as manuals, and for the Juvenile Libraries which are in almost all cases connected with the schools, the books of which are sought for by the children with the greatest avidity. The statements made in these Reports of the rapid increase of these schools in a very short period, their present flourishing condition, notwithstanding the many disadvantages under which some of them labored at the first, and the general and warm interest now manifested by both Teachers and children, were gratifying and highly encouraging.

The Rev. Mr. Ware followed with an animating address, in which the encouragements of teachers were stated and enforced, and the meeting was then closed with prayer by the Rev. Mr Young.

The success of this infant society has thus far more than equalled the expectations of its friends, and encourages them to renewed exertion and perseverance.

*Soda Shops.*—There is no doubt that, under the abused name of *Soda Water*, great quantities of ardent spirits are retailed in our city, by those who have no licenses. It is a great and just subject of complaint, that there are so many *licensed* places for retailing spirits; but it is a still greater evil that spirits should be sold at *unlicensed* places.

What ideas are usually and must naturally associate with the term "*Soda Shop*?" Do they differ much, or ought they to differ much, from those suggested by the term "*Dram Shop*?" Connected with the sign "Soda Water," we often see, however, the additions "Gentlemen's Apartment," "Ladies' Apartment."—Soda Water—*Ladies* Apartment!! What an association! Do *ladies* really go into our Soda Shops? We fear that some, who are considered *gentleman*, do visit them oftener than is for their reputation, or the comfort of their families; but that *ladies* ever do, we are pretty certain cannot be true.

*Bangor Theological Seminary.* The following Resolutions were lately passed by the Trustees of this seminary.

"*Resolved*, 1st, That the regular course of study for members of this Institution shall be a three years' course of Theological study—comprising *Biblical Literature*, *Systematic Theology*, *Pastoral Duties*, and *Sacred Rhetoric*.

*Resolved*, 2dly, That for the present there shall be two Instructers, one of whom shall instruct in Systematic Theology and Pastoral Duties, and the other in Biblical Literature and Sacred Rhetoric."

Young gentlemen have formerly been educated here for the ministry without having received a Collegiate education; and provision is still made for such. But it is stated that the Trustees discourage such from entering on the course of Theological studies, unless in peculiar cases.

*Cry from the North.* In the Zion's Herald of the 5th inst. we find the following short paragraph, in relation to the "Letters," entitled a "Cry from the North," which a correspondent of the Register noticed last week.

"These letters are anonymous," says the Herald, "and, whatever may be their character in regard to truth or falsehood, we can discover no indisputable evidence from a careful perusal that they are written by a Methodist—the Christian Register's full persuasion to the contrary notwithstanding.—An anonymous production of that class may as well be written by a *Presbyterian* as a *Methodist*. We have no knowledge of the writer, but have a certain knowledge that the publication of these letters is not authorized by the Methodist Episcopal Church."

We quote the following remarks from the Boston Daily Advertiser of the 3d inst. on Mr. Walker's Discourse before the *Phi Beta Kappa Society*, as it is a more full description of its subject & character than has been before given, and a testimony to its power and merits, which those who heard it will acknowledge to be just.

In the discourse of Mr. Walker, while it is the greatest compliment that could be paid him, it is certainly no more than justice to say, that previous expectation was fully gratified. It was marked by an originality and vigor of thought, a force of style, and energy of delivery, which distinguish that gentleman among our ablest public speakers. The subject of the discourse was, in substance, the "Encouragements, which in this country exist to the pursuit of letters, by professional men." Mr. Walker first examined, with great acuteness, the justice of the prevailing impression, that literature was, in other countries, much enriched by the labours of a separate class of scholars, whose sole business was the cultivation of letters. He showed, by illustrious examples, that some of the greatest ornaments of literature, in all ages, had been men engrossed and absorbed in business; and having traced the attainment of great literary excellence to the existence of strong excitement, directly operating on the mind, he pointed out the consistency of the duties of professional life with the operation of this excitement. His examination of the prejudice, in favor of what are called "practical men," was admirable; and the appeals contained in his preoration were of a rare strain of eloquence. We pretend not, by this sketch, to convey a satisfactory idea of his performance, but can safely submit to the judgment of the members of the crowded audience, before whom it was delivered, that we have not exaggerated its merits.

We understand that the performances delivered on these occasions are never printed by order of the society. Usage, however, having often sanctioned their publication, it is much to be wished that Mr. Walker's discourse should be printed. It will gratify all who read it, and will sustain a high character among the best and most successful of the occasional performances, which have appeared in our country.

To this, the writer of the above adds the following criticism on an allusion of Mr. Walker to Addison.

In the opinion pronounced by Mr. Walker of the general merit of Addison, we are inclined to think he failed to carry the majority of intelligent hearers with him. We are aware the opinion was expressed with diffidence and qualification, but we cannot bring ourselves to allow, that Addison is to be ranked among the *overpraised*, even on the severer standard of the present day. If original merit be the title to fame, is not Paley a more striking instance, than Addison, of an overestimated writer?

Of this *critique* on the allusion to Addison, we shall express no opinion; but, to his question respecting Paley, as an overestimated writer on the score of originality, we feel disposed to give a very decidedly negative answer. We have been accustomed to think, indeed, that Paley was underrated as an original writer. His Sermons have always appeared to us as containing much originality of thought and argument. And of his other writings, we should refer to his Horæ Paulinæ as evincing much originality and acuteness.

We understand that Mr. George R. Noyes, recently a Tutor in Harvard University, and author of "An Amended Version of the Book of Job," has received an invitation to settle in the ministry, from the Parish in Brookfield formerly under the care of Rev. Mr. Stone.

The Bellows Falls Vermont Chronicle states that *eighty six* churches may be reckoned up in that state, which do not enjoy the stated labors of Christian Pastors. About ninety churches in that state have settled ministers.

The first Number of the 4th volume of the "Christian Telescope, and Universalist Miscelany," is just published in Providence, R. I. consisting of 8 pages weekly, in the quarto form. It is edited by Rev. David Pickering.

We have much pleasure in communicating the intelligence contained in the following letter from the Secretary of the Boston India Association.

*Boston, Sept. 6, 1827.*

Mr. Reed,—

Will you permit me to avail myself of the Christian Register, of Saturday next, to acknowledge the receipt of *three hundred dollars* from "an individual in the North Parish in Andover," for the cause of Unitarian Christianity in Bengal? This very liberal donation shall be faithfully appropriated; and may three hundred-fold of better blessings than are any earthly treasures, be the reward of the generous giver! Let the cause of Unitarian Christianity in India obtain the patronage which it deserves, and it will prosper there, and be for spiritual redemption to millions who will otherwise be born to the bondage of heathenism. I wish that the last number of "the Liberal Preacher," which contains an able sermon from Mr. Palfrey of this city, on the subject of a Unitarian mission to India, may not only be read, but duly considered, by all who call themselves Unitarian Christians.——Respectfully,

Joseph Tuckerman.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

The following extracts from the '*Missionary Life and Labors of Richard Wright*,' are full of instruction and warning to Unitarian ministers and their congregations. If, through the timidity and temporising policy of the preacher, the people are left ignorant of what the truth is, and of the reasons and arguments which support it, he must not be surprised if they are gradually seduced into the belief of false doctrines industriously propagated by orthodox emissaries. The time, it seems to us, has fully come, when *all* Unitarian ministers should speak out openly and decidedly. The people are now fully prepared to receive plain statements and expositions of the controverted doctrines of Christianity. They desire to hear such statements—they are anxiously waiting for them—nay, they demand them. The demand must be listened to—it is a natural, reasonable demand—and we hope it will be answered. Never before was there such a spirit of inquiry in all our congregations. The people desire to have their vague and indistinct notions of Christian doctrine cleared up and defined. They wish to ascertain what the truth is—and to have set before them the *why* and the *wherefore*. Some Unitarian ministers, we think, have labored under a great mistake and delusion on this point. They have regarded and treated their hearers too much as 'babes in Christ.' They have 'fed them with milk and not with meat, thinking they were not able to bear it.' Now, I apprehend, if the truth were known, it would be found that the people are in advance of the clergy. Even in those parishes where there is a mixture of Unitarian and orthodox hearers, the people, with few if any exceptions, would be glad to listen to fair, candid and dispassionate discussions of the disputed doctrines. Even those who might not approve the results, would honor the frankness and love of truth which such conduct would manifest. Let the minister only give plain statements of his belief, and support them by scriptural authority, and with a Christian temper, and he need not fear the consequences. A few may take offence, or withdraw—but the great majority will rally round and support him as a fearless defender of the faith—their confidence, respect and attachment to him will be vastly augmented, and he will thenceforth preach with a satisfaction and a power which he never before experienced. This course must be pursued, it is true, with prudence and discretion—but, at all events, it must be pursued. The people will no longer submit to the indefinite, confused mode of stating Christian doctrines, which we fear is still practised by

some. While the orthodox pulpits are resounding sabbath after sabbath with the declarations and supposed proofs of their peculiar dogmas, and while orthodox papers and pamphlets are filled with denunciations of the Unitarian doctrines as unscriptural and deistical, the Unitarian laity are anxious to hear their own views explained and defended from the mouth of their own ministers. They will no longer be put off—and the question may ere long arise in their own minds, whether it is their duty to attend the ministrations of one who is afraid or ashamed to avow his real sentiments. We hope that the voice of experience, as uttered in the following statements, will not be disregarded.

LUTHER.

"There was an old minister, who had resided in Boston many years, who was an Unitarian; but he could not properly be called an Unitarian minister, for he never ministered Unitarianism. This old gentleman found fault with Mr. Platts for openly avowing his sentiments, and asked him, why he could not be a Unitarian without declaring it to the congregation, and making a stir in the town about it?

"This minister, by his still plans, not disturbing others by preaching the doctrines which he believed, brought his congregation to nothing, buried the last member of it, and after officiating about forty years, retired to spend the evening of his life in repose, having no people to minister to; the old chapel in which he had been minister was pulled down; at length he died also, and was buried: so ends his history. On the contrary, Mr. Platts, by publicly avowing, and preaching openly what he believed to be the truth of God, and by pursuing active plans to promote it, raised a congregation, which has so increased as to find it necessary to leave their first chapel for a much larger one.—Such facts show the practical tendency and effects of the opposite plans of concealment and open avowal, of indifference and zealous activity. pp. 62—63.

"It is painful to relate, that the fate of some of the old General Baptist churches has been like that of some of the old Presbyterian churches; the congregations have become extinct, and the chapels either suffered to fall down, or to pass into the hands of other parties. The cause of this I have been anxious to ascertain; and am perfectly satisfied that none of them have been ruined, or even injured by the introduction of Unitarianism among them. Not doctrinal preaching, but the want of it, and in particular the want of Christian zeal, which doctrinal preaching might help to excite, of steady and persevering exertions in the cause of divine truth and for the salvation of men, which would have kept their souls alive, have been their undoing. In some instances, candor and liberality have been suffered to degenerate into cold-hearted indifference. The fear of giving offence, and the love of ease, have sometimes led to the concealment of the doctrines believed, and an unmanly silence respecting the errors which are opposed to them, to the adoption of a mode of preaching neither calculated to inform the judgment, nor to affect the conscience. A worldly spirit, there is reason to fear, has been at the root of these evils: this has led many to wish to stand well with their neighbors, and to be with the popular party, though, to gain their point, they should make shipwreck of faith and a good conscience. pp. 245—7.

"I learned that, formerly, there were ministers, in several places in Cornwall, who were Unitarians, but they could hardly be called such, as the Unitarian doctrine was not made known by their public ministrations.—The light which shone in their own minds, not being diffused around them, departed with them; they were succeeded by Calvinists, the darkness of reputed orthodoxy remained, and no trace was left that men of more liberal and rational views had officiated in those places; except in the memory of here and there an individual who had been intimate with them. Far be it from me to question the purity of the motives of the good men of whom I am speaking; but I may be allowed to give my opinion of the plans which they adopted, so far as I have been informed respecting them: and I am fully persuaded, that had they preached the Unitarian doctrine plainly and openly, and used all possible means to communicate the knowledge of it, important effects would have been produced. This no doubt would have exposed them to reproach, and might have required painful sacrifices; but Christian ministers ought to be prepared to meet reproach, and to make painful sacrifices in the cause of divine truth, in which their great Master suffered so much, and sacrificed himself; and whatever loss or suffering they may endure, they will find themselves amply rewarded both in this world and in the next."—pp. 384—6.

FOR THE CHRISTIAN REGISTER.

Mr. Editor,—

Sir, In looking over the Commercial Gazette of Aug. 27, I observed a communication, relating to the article signed "Hollis," in the Boston Recorder of August 10, on the question, "Shall I send my son to Cambridge College?" The purpose of the communication in the Gazette was an inquiry of the writer in the Recorder—*when* and *where*, and in *what manner*, the Hollis Professor of Divinity at Cambridge has, as there stated, "declared himself to be an *Universalist*, with an explicitness which may not be misunderstood"—and, believing that an immediate and satisfactory answer would be given, I *obtained* the Gazette of the following Thursday, and also a copy of the Recorder, on the succeeding day;—but being somewhat disappointed in finding nothing relative to it, in either paper, and concluding that it must have been overlooked, I would also beg leave, through the medium of your paper, to request of the writer of that article, an answer to the above *Question*, and oblige TRUTH.

## SUMMARY.

*From Europe.* By a late arrival at New York, London papers to the last of July, have been received. It is reported that the Pacha of Egypt has refused any longer "to act in concert with Turkey." This intelligence, if true, must have an important influence on the prospects of Greece. Further confirmation of this statement is however wished and earnestly looked for. The following is the London paragraph of July 30th respecting it.

Much has appeared within the past week respecting the warlike preparations of Turkey—her defiance of the Great Powers now united for the protection of Greece, and her pompous call for aid and support to all within the sphere of her influence. These threatening indications, coming to us through the atmosphere of Austrian diplomacy, of course lost nothing in their passage.

The possibility that such a state as Turkey should be able to resist the armed intervention of the three Great Powers of Europe, united in the holy cause of the preservation of Greece, and determined on effecting her complete separation for every practical purpose from the Turkish Empire, is too absurd a proposition to be entertained for a moment.

But in opposition to any such inflated statements and short sighted reasoning on the power and means of resistance of Turkey, we have one fact, but no trifling one, to record, for it involves a further dismemberment of the Ottoman territories. It is no less than the secession of the Pacha of Egypt from the dominion of the Porte. We can now announce most positively, that he has communicated his determination to withdraw from all further participation in the bloody struggle (too long carried on) between Greece and her oppressors. This hitherto dreaded and most powerful instrument of Turkish tyranny has, thus then opportunely dropped out of its hands—a tolerably decisive specimen of the success likely to attend any appeal from the Sublime Porte to her vassals.

We are informed that the Pacha first made known his determination and views through the medium of the British Consul at Alexandria, in order to ascertain how far he might rely on the concurrence of the Allied Powers. The answer returned to so welcome on overture, at a moment when the fleets of England, France and Russia, were actively arming in defence of Greece (and the ships of the latter Power are only detained by contrary winds for our ports) is obvious. The case admitted of but one course; and it is understood that the British Government acted on this emergency with all the promptitude which the occasion deserved.

On the 1st the following additional article appeared:

A German mail this afternoon has brought very late letters from Vienna, viz. to the 20th inst. They contain the important information that the Pacha of Egypt had determined not to act in concert with Turkey. We may now therefore conclude with tolerable certainty that the statement of yesterday regarding his neutrality is correct.

The principal circumstance which suggests a doubt of the truth of the above report, is, that a commercial letter dated July 21st, had been received in London from Marseilles, in which no allusion was made to the subject, though the house from which the letter was received, were agents for the Pacha of Egypt.

*Prom Greece.* The Paris constitutional gives the following statement, under date of Corfu, June 21.

Ibrahim Pacha has just quitted the fortress of Patras. He has advanced, at the head of a band of Arabs, towards the city Vostilza, and has written circular letters, addressed to the chiefs of the Greeks, who are still in arms. He promises to give them the rank of captains in their several provinces, if they will recognize him as their master, and pay him homage; if they refuse, he threatens them with absolute extermination, without even sparing their wives or children. He promises, besides, to receive into his troops, with honor and distinction, those who are willing to enter them. Some of the chiefs have answered, that they have already installed a national government, to which they have taken an oath of fidelity and obedience, and that he has only to address that government. "As to the execution of your threats," add they, "it would be looked upon as a benefit; we should prefer that all who bear our blood in their veins should cease to live, rather than be compelled to draw out life under the opprobrium of slavery."

Gen. Church is still in the Island of Egina. He is waiting for the the first movement of Reschid Pacha. He keeps that island as the most proper place from which to set out whithersoever the wants of the country may summon him. Lord Cochrane is occupied at Hydra in getting the Greek fleet in sailing trim; it will be composed of from forty to forty five vessels and thirty five fire ships; the captains commanding these vessels received orders a month ago, to have them in readiness. Fifteen only of them and the fireships are the property of the government; the rest belong to individuals, who arm them at their own expense.

The following speculations on the state of affairs in Greece, and the motives and inducements which operate with the different Cabinets which have resolved to interfere in their behalf, are a part of the private correspondence of some close observer of events. It is published in our papers under the head Frankfort, and dated July 2d.

The position of the different Cabinets, and particularly that of Russia, ought, at present, to call general attention. That great Power, especially in its relations with England, finds itself placed in a singular situation. It is not to be doubted but that the Cabinets of the two countries are divided in interests and opinions; in interests, for, besides the inevitable struggle which must take place between the two colossusses who balance Europe, there are several less public reasons for their interests being opposed.—I particularly allude to the Persian war, where nothing less is in question than their respective influence over a country, which is the key of India, one of the main sources of England's strength. With respect to opinion, it is impossible to suppose that the Emperor of Russia, whose accession was surrounded with plots and seditions, can ever enter into Mr. Canning's system.

It is then clear that the interests and opinions of England and Russia are in direct opposition. How, then, does it happen that these two powers are closely united upon the question of Greece? This requires explanation. It is not necessary to point out to you that the Greek question is marked by peculiar traits, which may join the most opposite interests. It is more a question of humanity than of policy, without which it would be difficult to explain the intervention of France, whose policy would rather have been to maintain the old treaties with the Porte, than to tempt the new adventure of an alliance with Greece, scarcely organized. But, I repeat it, it is with the generous eyes of humanity that the affairs of Greece have been viewed, and hitherto that has been a motive but little regarded. It may be added, that the situation of the Hellenists required so prompt a decision that it was necessary immediately to unite or to have recourse to hostilities, and the great nations of Europe now so fear a serious war among themselves, that they have rather chosen to act together than to fight.

You may easily imagine that a campaign in Turkey would be a trifling matter, for the great intervening Powers. Notwithstanding the improvements introduced into the Turkish troops, they would be incapable of long resisting the discipline and valour of the Christian forces. Russia, however, seems resolved not to enter upon the war till its differences with Persia shall have been settled. Much is talked of some successes obtained by the Russians, in consequence of which it is said a treaty is to be entered into between the Emperor and the Schah. If this news be true, the peace with Persia will allow Russia to carry her forces into Turkey, especially if the war assume a serious character. Every thing ought to be anticipated, and should the Mussulman fanaticism revive, it will require more force to meet it than seems at present directed against Constantinople.

The following remarks and speculations on the state and prospects of Greece, are from the Boston Commercial Gazette, of Thursday.

By the latest accounts from Turkey, the government has much to do to keep its great population in order, and to raise troops to go against Greece. The Sultan has not relaxed in his hostility to the Greeks, nor in his efforts to crush or subdue them. For he is a barbarian, and sensible only to the fear of superior power. His subjects, too, are barbarians, and incapable of appreciating the blessings of learning and civilization. The brutal force of such a nation is therefore justly dreaded by suffering Greece. It is chiefly in the weakness, the tendency to misrule and dissolution of the Turkish government, that Greece must place its hope of final deliverance. The nations of Europe will interfere only so far as policy or interest require, and not as humanity, or a love of liberty and justice, may dictate. They are afraid to have a nation of freemen spring up in their hemisphere. Some great event, beyond human foresight, is necessary to save that oppressed people from extermination or slavery. Should disunion and insurrections arise in the vast Empire of the Sultan, Greece would profit by it.—That the downfall of arbitrary and despotic governments is approaching, many circumstances seem to indicate. 'The signs of the times' are phrophetic of great changes in the old world.

*Extract of a Letter from an American resident.*

LAGUAYRA, *Aug.* 11. I regret to say I have been much disappointed in the progress made in the formation of a liberal government by the Colombians: they appear to be in a wretched state, and I think some important change must take place. Gen. Bolivar, I am sorry to say, is exceedingly unpopular in this Province, where one would suppose he would be most beloved; Caracccas being his native city. The measures he has adopted since his return, have rendered him very obnoxious: he left here a few days before my arrival for Carthagena, and doubtless, ere this, has arrived at Bogota, where, it is expected, he will not be very cordially received.

GUAYAQUIL. Gen. Hando informs under date of Guayaquil, 7th June, that he has been recognized and obeyed by all the military corps which composed the third division proceeding from Lima.

The chiefs and officers of the garrison of Guayaquil, before the arrival of the said General, sent their most solemn protests of submission and obedience to the general government. In the departments of the Equador and Asuay there was nothing new.

*Mexico.*—The late accounts from Mexico corroborate the statement, that the States of that Republic had refused to conclude a treaty with the United States, in which the American Minister had required the introduction of stipulations adverse to British interests, and making a claim on the part of the United States to the rich province of Texas. Mr. POINSETT, the American Minister, is an able negotiator, but the Mexican government were determined not to give up one acre of their territory.

BOGOTA, *July* 26. We have just learnt that the government have received communications from the Liberator, in which he announces that he has set different bodies of troops on the march, for the purpose of suppressing the disturbances in the south; and that his Excellency still hoped tranquillity would be restored by the measures taken by the Executive, in which case the presence of the troops would be unnecessary. We understand that their movements are to be regulated by the instructions they receive from this city. Thus are dissipated the rumours lately circulated, and the groundless reports against the Liberator's designs.

The same paper contains an extract from the life of Washington, which it concludes by recommending to Bolivar to imitate his virtues, and trust to time to justify him against his enemies.

*Arctic Land Expedition.* Capt. Franklin, accompanied by Dr. Richardson, sailed from New-York for Liverpool, on Saturday, in the James Cropper. A part of the expedition returned by Hudson's Bay. The enterprise, if not entirely successful in the way originally designed—the plan of a junction with Capt. Beechy being frustrated by unfavorable weather, as before announced—has yet sufficiently determined the grand question, so long agitated, and removed all reasonable doubt respecting the North-west passage. The Albion states that Capt. Franklin's private letters, received since his arrival in New-York, inform him that Capt. Beechy proceeded in the Blossom one hundred and twenty miles east of Icy Cape. If this account be accurate, there do not remain more than 40 or 50 leagues of the coast from Point Turnagain to Icy Cape unsurveyed; and, as the discoveries of Capt. Parry extended some degrees westward of the first-mentioned point, "the interesting fact of the practicability of the North-west passage, at certain seasons, appears to have been determined.

By the late arrivals at New York, it is ascertained that Capt. Beechy, of the Blossom, above mentioned, arrived at the Sandwich Islands in February last, and that the ship's company were all well.

The first stone of Rideau (Canada Canal was laid with much ceremony on the 16th Aug. It was performed by Capt. Franklin, the northwestern traveller.

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KENTUCKY ELECTIONS. At the late elections in Kentucky the most disgraceful riots occurred in several places. At Lexington, in particular, it was carried to an extent in a high degree alarming. The contest was between the friends of Gen. Jackson and Mr. Clay. After various mutual affronts the parties at length became so excited that they attacked each other with sticks, clubs, stones and brickbats. The affray continued for some time, the principal combatants taking different sides of the Court-yard, and being supplied with stones, &c. by others who were aiding the different parties. Where it would have ended it is difficult to say had not some gentlemen of distinction ventured, at the imminent risk of their lives, to press between the combatants and demand peace. Many persons were seriously wounded, though none dangerously.

*Pemaquid Fort.*—One of the most interesting relics of our ancestors, and the only *ruin* of any note in New-England, and perhaps in the United States, is *Pemaquid Fort*, situated on the coast of Maine, in the town of Bristol, between Wiscasset and Waldoborough. It originally covered about half an acre of ground. A part of the wall, which was of solid stone mason work, is still standing, or, at least, was standing in 1817. But a small part, however, (perhaps not more than a rod,) of the wall is standing in its original height. One of the port-holes only remains. The part which is standing is about 16 or 18 feet high.

In answer to the question, by the R. I. American, whether the schools in this city for females over seven years of age are distinct from those for males, the Centinel replies as follows:—

The schools for females over seven years of age, in Boston, are kept distinct from those for males. In the schools of this city there are two departments, each having a Master and Usher.—The females are taught in one department half the day, and the other half in the other.—The boys in a similar order. Both sexes receive the same instruction. The females do not attend the schools during the *winter* months, their attendance being found inconvenient; but we believe the remark will be admitted as true by those who have had the supervision of the schools, that the proficiency of the females, at the close of their semi-annual term, is very little if any thing short of that made by the males during the year. They have more application, are more docile and ambitious, generally speaking, than the boys are.

It is stated, in the Northampton Gazette, that the Rail Road commissioners were in Springfield on Friday last, and that they are now examining the country between that place and Stockbridge.

*Canada Road.*—We are happy to learn that, contrary to the opinion expressed by several papers, the survey preparatory to laying out the contemplated Road from the North line of the Bingham Purchase to the Canada line, will be commenced by the agents appointted for that purpose, the 17th of September next.

*Wiscasset Intell.*

*Gale at the South.*—A letter from Fayetteville, N. C. of the 26th ult. says—"We have had the hardest gale ever experienced here. It commenced on the 24th, and ended this morning about 2 o'clock. All the trees, fences and the crops are levelled with the earth."

At Raleigh, N. C. it was more severe than any which had occurred for many years. The water courses are all flooded, and several mills and bridges have been carried away, a number of trees and chimneys blown down, and it is apprehended that great injury has been done to the crops of corn and cotton. We have heard (says the Register) of a good deal of wheat, which had been stacked in the fields, being entirely carried off by the high floods, and we fear much mischief has been done on the sea-coast. The wind was from the north. No mail has since been received from any quarter, many of the rivers and creeks being impassable. *Gaz.*

The steam-boat Henry Clay arrived at Buffalo on the 23d from Green Bay. We learn from Dr. Jamieson, (says the Buffalo Emporium,) a passenger in the boat, that a treaty was concluded, fixing the boundaries between the Muemonies, Winnebagoes, Chippewas and New York Indians—that a section of land on the Fox River, 24 by 12 miles, was purchased of the Indians—and that there was no apprehension of any further aggressions on the part of the Winnebagoes.

*New Work.* Mr. Giacomo Sega, an Italian gentleman, educated at the University of Pavia, and advantageously known as a teacher of the Italian and Spanish languages in this city, proposes to publish by subscription, a work entitled *The Italian Tongue.* We have reason to believe, from what we know of the author and of his work, that it will be of a character to deserve the attention, not merely of students of that language, but of general scholars. We hope therefore it may meet with that patronoge, which the efforts of an enlightened foreigner, to render himself useful among us by his literary pursuits, deserve.

*Genius of Universal Emancipation.* A paper under this title, on a super-royal sheet, is published weekly in Baltimore. The Editor, Mr. Lundy, has devoted the principal part of his time during the last six years, to the cause in which he is now engaged, and has determined to devote the remainder of his days to the same cause, provided it shall be in his power to sustain the establishment. The sole end and aim of the work is, the *abolition of slavery* in America, and particularly in the United States. *Com. Adv.*

*Exeter Academy.* In addition to the studies heretofore pursued at this valuable institution, provision has been lately made for giving instruction in the French and Spanish languages, by the appointment of an able and experienced instructer. These languages are to be studied at the option of those who may prefer them to the ancient languages.

One who is not an eye-witness of the fact, can scarcely imagine the immense number of persons who daily arrive at and depart from this city in steam-boats, and the vast quantity of produce that is shipped from our wharves, and conveyed to market by steam and wind. Last Sunday evening, within one hour, there arrived six steam-boats with passengers, and three of these also having in tow two barges each with freight and passengers. Together they must have landed some fourteen or sixteen hundred persons. There were never more sloops than at present employed on the river, and they all go hence fully freighted.

*Albany Daily Adv.*

*Travelling out of the record.* The Grand Jury of Blount County, Tennessee, have presented the Executive Administration of the U. States, for "bold and daring usurpations of power," "for intrigue and corruption," and for sundry other grievances! *Nat. Intell.*

Mr. Buckingham, of the *Boston Courier*, has taken into copartnership his eldest son, Joseph H. Buckingham, a young gentleman of intelligence and industrious habits. He will be a valuable acquisition to the establishment. *Gaz.*

Mr. Danforth has sold the *Providence Microcosm*, a paper which he has conducted with independence and ability for several years, to the editors of the Providence American, from which office it is to be hereafter issued every Saturday. *Ib.*

A pedlar of gunpowder, named Chauncy Lewis, from Suffield, Con. stopped at a blacksmith's shop, in New Berlin, N. Y. to get his waggon repaired. An apprentice boy, named Rufus Mc Intire, incautiously approached so near the powder with a hot iron, that it took fire and five kegs exploded. The boy was so much injured that he died in five hours after the accident, and Lewis is is not expected to recover.

A mortal sickness prevails in some parts of the country of Oswego, N. Y. particularly among the laborers on the Oswego canal. Many persons die, and in one instance five died in one building the same day.

The remainder of the persons tried last week at Canandaigua, for a conspiracy to kidnap William Morgan, have been *acquitted*

## MARRIAGES.

In this city, by the Rev. F. W. P. Greenwood, Henry Upham, Esq. to Miss Sarah Maria Snow, daughter of Gideon Snow, Esq.—By the Rev. Mr. Capen, Mr. Henry Faxton, of Dixmont, Me. to Miss Adeline Flinn of Boston.

At Barnstable, Hon. Lemuel Shaw, of Boston, to Miss Hope Savage, only daughter of Samuel Savage, M. D.

In Portsmouth, on Monday, Capt. Ichabod Goodwin, to Miss Sarah Parker Rice, daughter of Capt. William Rice.—Mr. Caleb Wentworth, of Somersworth, to Miss Sophia Brock, of Durham.—Mr. James T. Brock, of Durham, to Miss Lavina Furber, of Northwood.

At Antrim, N. H. on the 16th of August, by the Rev. Mr. Whiton, Mr. Samuel H. Pratt, of Boston, to Miss Mary Blanchard, of Antrim.

## DEATHS.

In this city, William S. Sandford, aged 18.—Mrs. Adner Johnson, aged 31, wife of Otis J.—Mr. Nathaniel Reed, aged 28.—Capt. Patrick Conner, aged 84.—Mrs. Susan Cowen, wife of Mr. Robert C. aged 50, formerly of Wellenborough, England.—On the 2d inst. William P. Whiting, Esq. in the 51st year of his age.

In Roxbury, on 29 ult. Mrs. Lucy Goddard, wife of Thacher Goddard, Esq. aged 52.

In Brookline, Miss Elizabeth S. Sewall, aged 22, daughter of Joseph Sewall, Esq. of this city.

At Malden, on Saturday last, widow Jerusha Paine, aged 60, relict of Mr. John Paine.

In Lowell, Miss Harriet Nevers, aged 32.

In Reading, Benjamin Upton, Esq. a patriot in the Revolution, and for many years a member of the Massachusetts Legislature.

In Shirley, on Sunday last, suddenly, Mr. Thomas Peabody, aged 80, a soldier of the Revolution.

In Easton, Mr. Asa Harlow, aged 32.

At Nantucket, Mrs. Emeline Farnham, wife of Mr. Isaac M. Farnham, of Boston, aged 19.

In Waferford, Mr. John Lowell, a revolutionary pensioner, aged 68, a native of Stow.

In Vassalborough, (Me.) Mrs. Abigail Adams Payson, aged 36, consort of Dr. William P. and daughter of the late Hon. Judge Warren, of Foxborough, (Mass.)

Number of deaths in New-York last week 117—men 27, women 23, boys 36, girls 31.


## THE SOUVENIR.

*Embellished with splendid Quarto Engravings.*

THIS work is intended as an agreeable and instructive companion for the parlor, and an appropriate attendant at the Toilet—to be issued every Wednesday, commencing with the first Wednesday in July next.

No exertion will be spared to render "THE SOUVENIR," in all respects, worthy the patronage of the public, both as a cheap and elegant emporium of useful and interesting information, and a valuable repository of choice specimens of miscellaneous literature. Strict attention will be bestowed on the moral tendency of at The Souvenir," and a constant watchfulness preserved over the cause and interests of virtue.

A portion of the contents will be as follows:

I. Tales, original and selected; Essays, moral, humorous and scientific; Poetry, original and selected from the best American and Foreign publications; Biographical Sketches of distinguished persons, *male* and *female*, particularly the latter; Anecdotes, *Bon Mots*, *&c. &c.* The *original* matter necessary for this department of our paper will be furnished by individuals who are advantageously known to the public through the medium of their Literary productions; besides the numerous correspondents who may be expected to contribute.

II. Miscellany.—Interesting items of intelligence, foreign and domestic occurrences, deaths, marriages, &c.

III. Engravings.—The first number of every month will be embellished with a splendid quarto Copperplate Engraving, fitted to the size of the work, among which will be the following.

Alhambra, Ancient Palace of the Moorish Kings in Spain.—View of the Permanent Bridge over the Schuylkill.—Ætna, from the Gardens of the Prince of Biscaria.—View of St. Petersburg.—Arch Street Ferry, Philadelphia.—Paraclete, founded by Abelard.—Giant's Causeway, and Bridge of Bridon.—State Prison, Auburn, New York.—Tynwald Hill, Isle of Man.—Burning Fountain, one of the seven wonders of Dauphiny.—Grotto of Oselles.—Temple of Pluto.—Pont Du Gard, near Nismes, Languedoc.—Saussure's ascent of Mont Blanc.—Cascade near Oysans, Dauphiny.—Desert of the Grand Chartreuse.—East Prospect of Giant's Causeway.—Castle of Segovia, Spain.—Lake of Killarney from Kenmure Park.

Each Subscriber will thus be furnished yearly with seventeen superior Copperplate Engravings, the price of which if purchased singly would more than double the annual cost of the entire work.

IV. The Toilet.—In addition to the usual Literary matter contained in similar publications, the Proprietor has completed an arrangement by which he will be enabled to furnish correct descriptions of the prevailing fashions, both foreign and domestic, illustrated with elegant engravings, besides the regular series, once in each quarter; places of fashionable resort; sketches of life, manners, &c. &c. at the earliest possible period, and from the most authentic sources.

V. Editor's department; Notices of passing events; The drama; New Publications; Criticisms; Reviews, &c. &c.

*Terms.*—"The Souvenir" will be published every Wednesday, on extra-medium fine white paper, printed with new and elegant type, and decorated in addition to the engravings alluded to above, with many appropriate Embellishments. Each number will comprise eight pages, cut, stitched and expressly adapted for binding.—At the expiration of every year, or the close of a volume, subscribers will be furnished *gratis* with a general index of the contents, and a handsomely engraved titlepage.

Price of subscription $2 50 per annum, payable in advance. Postmasters and others out of the city, procuring five subscribers and becoming responsible for the payment, will be entitled to a sixth copy gratis.

The Copperplate embellishments will be superintended by the Publisher, and the typographical part of this work will be under the exclusive direction of Messrs. Atkinson & Alexander, who have been so long known to the public as able and enterprizing artizans, that it is entirely unnecessary to say, that, so far as they are concerned, there can be no doubt as to the elegance of its execution; and with regard to his own share of the arrangements, the Publisher binds himself, in case he should fail to perform any essential part of his undertaking, to refund the price of subscription.

Subscribers are requested not to pay any monies unless accompanied by the receipt of the Publisher, or the Agents.

*PHILIP PRICE, Jr. Philadelphia.*

## CHOICE GEMS FOR CHILDREN,

SELECTED from Mrs. *Sherwood's* writings, never before published in this country; containing, among other sketches, the following: Every body may be of some use—The Progress of Conviction—Sleeping in danger—The Father who loved his Son—Children left alone—How beautiful is Heaven—The Bible covered with Dust—Happy little Edward—What a Mother can do.—Just published and for sale by JAMES LORING, No. 132 Washington-street.

Sept. 8.

## CHRISTIAN CALENDAR.

IN the press, and will be published on the 12th of September, "The CHRISTIAN CALENDAR, and New England Farmer's Almanack for 1828."

This number of the Christian Calendar resembles the preceding numbers, in its general construction and character, and the price is also the same as formerly.

Particular attention has been paid to the rising, setting and southing of the moon, and to the tides, with a view to meet the wants of seamen.

Sept. 1.

## UNITARIAN TRACTS, No. 12.

A DIALOGUE on Providence, Faith and Prayer Printed for the American Unitarian Association, just published by BOWLES & DEARBORN, 72 Washington-street. Sept. 8.

## WHITMAN'S DISCOURSE—2d *Edition.*

JUST published, by BOWLES & DEARBORN, 72 Washington-street, *A Discourse on denying the Lord Jesus.* By Bernard Whitman, of Waltham. Second Edition. Sept. 8.

## LIBERAL PREACHER.—*No. 3.*

JUST published, the LIBERAL PREACHER, for Sept. Sermon by Rev. J. G. Palfrey, *On Missions to the Heathen.* BOWLES & DEARBORN. 72, Washington-street. Sept. 8.

## POETRY.

### LOVE TO CHRIST: A HYMN.

[*From "Sabbath Recreations."*]

If love, the noblest, purest, best,
If truth, all other truths above,
Will claim returns from every breast,—
O, surely, Jesus claims our love.

Our love! yea, sooner may the hand
Forget its office, than the heart,
Once taught His love to understand,
Desert its own appointed part.

There's not a hope, with comfort fraught,
Triumphant over death and time,
But Jesus mingles in that thought,
Forerunner of our course sublime.

His image meets me in the hour
Of joy, and brightens every smile;
I see him when the tempests lower,
Each terror soothe, each grief beguile.

I see him in the daily round
Of social duty, mild and meek:
With him I tread the hallow'd ground,
Communion with my God to seek.

I see his pitying, gentle eye,
When lonely want appeals for aid;
I hear him in the frequent sigh,
That mourns the waste which sin has made.

I meet him at the lonely tomb;
I weep where Jesus wept before;
And there, above the grave's dark gloom,
I see him rise,—and weep no more.

Does friendship gild my favor'd state,
O! faithful to the last be mine
Thy blessed course to emulate,
And pray for truth, for love, like thine!

Then ask me not to live, and be
A stranger to that generous flame,
Which warms, and, to eternity,
*Must* warm my soul at Jesus' name.

## MISCELLANY.

### RHODE ISLAND.

The following account of this Island, which gives the name to the State, of which it is a part, was addressed in the form of a letter to the editor of the Providence Microcosm.

Dear Sir—I feel persuaded that the merits of this place, and its delightful environs, are such that they need only to be known to attract a throng of summer visitors from every quarter of the Union. The first thing that strikes us on approaching the town is its delightful harbor, sheltered on all sides by a blooming country, and sufficiently deep and capacious for ships of war to float in it at safety. It lies directly on one side of the town, and is diversified with several romantic little islands (occupied by the Hospital, forts, &c.) which add greatly to its beauty. The town itself, which is one of the oldest in North America, and which was flourishing in commercial prosperity when New-York was but a trifling village, presents at present a delapidated appearance. It has however, for many years, been rather stationary than rapidly declining, and we think very probably will soon begin to recover from the loss of commerce. It presents, in its quiet and peaceable amusements, its fine walks and rides, and the manners and character of its inhabitants, attractions which strangers acknowledge to be of the highest order. The national government are now engaged in erecting very extensive fortifications at the mouth of its harbor. Two hundred men are now at work constantly, and upwards of four hundred have been employed. The fortress is calculated to be nearly a mile in circumference, and will mount four hundred pieces of cannon. It will be 39 feet above the foundation, and will present a range of three tier of guns next the channel, where the principal exposure to attack will lie. The channel is here only about 3-4 of a mile in width, and if the old fort, "the Dumplings," be again fortified (on the opposite side,) and that on Rose Island, which rakes lengthwise the entry of the harbor, these three forts will render invasion by water impossible, a point of great national importance. Rhode-Island is about fifteen miles in length, and from three to five in breadth; it is placed directly on the shores of the ocean, whose waves lave it on each side. Its lands, without being hilly or precipitous, rise with a gradual elevation above the sea, so that a vast and boundless prospect of the ocean is commanded at frequent intervals in riding across it. On one side of this island lies, as we have said, the harbor of Newport, and Providence bay; on the other, what is called "the east passage," a narrow arm of the sea separates it from the main land. One end of this island is washed by the waves of the sea, and its two beaches, each of a mile or more in extent, form a favorite and delightful promenade. Here is afforded a direct prospect of the boundless ocean, and here bathers have an opportunity of plunging into the foaming surf as it comes in upon the smooth and hard sand. The other end of the island lies towards Bristol, from which it is separated by a ferry passage. At this point the bay is occupied by several smaller islands, Prudence, Hope, &c. all of them cultivated, and greatly enhancing the beauty of the surrounding scenery. The whole of this island is cultivated, and the land is of the very best quality. Its style of agriculture, the neatness and apparent wealth of farming establishments, its fine trees bordering the road, are worthy of all praise.—Its solid stone walls attract the admiration of the observer; its roads are the smoothest and best I have any where seen, and are lined on each side by fine trees. The surface of this island is said to resemble Great Britain more than any other part of our country: it has the same undulating appearance; the same variety of hill and dale, of orchard and garden, and the same rich, green and cultivated aspect. Its rides are varied and beautiful. Views of the ocean frequently present themselves, through the trees as you ride, and burst upon you, in all their grandeur, upon rising some eminence The prospects are in fact delightful: Narragansett Bay and its numerous isles, the rich and varied landscape of Rhode-Island, and the ocean, all conspire to render the scenery more novel. Of its climate I need not speak: it has all the advantages of sea air, all the pure and invigorating influence of the breeze which sweeps directly from the surface of the ocean. The ruddy complexions of its inhabitants attest its salubrity. A late writer has, I perceive, in one of the papers of your town, ably illustrated its efficacy, and I have no occasion to enlarge upon this point. In the neighborhood of Newport, there are, it is said, many noted and romantic scenes, Vaucluse, the Cave, &c. which I have not had the pleasure of visiting.

Such, sir, is a description, very inadequate I confess, of Rhode Island—the garden of North America—the healthful *Madeira* of our continent. If you ask why so delightful a spot is comparatively unknown in the midst of New-England, and the great thoroughfare between New-York, and Boston—why the the Springs, Nahant, &c. summon annually their thousands of visitors, while this is neglected and forgotton, I believe the want of proper accommodations is the sole reason.—An elegant hotel erected somewhere amid its fine scenery, near the sea beach and yet not far from Newport, with a few bathing cars upon the beach, (in order to push out into the surf for invalids, the cost of which is inconsiderable) such as are used in foreign watering places; one or two cheap bathing houses, and the necessary appurtenances for an elegant establishment—these would soon draw visitors in crowds. Fashion and wealth would soon flock to its delightful scenery, and invalids would seek the reviving influence of its pure waters and purer atmosphere. I will not dwell longer upon Newport, and its delightful island. Let me however emphatically observe, that it will one day become a place of general resort, a centre of attraction; and that it depends on the wealthy capitalists of Newport and Providence to hasten or retard that desirable period. Poor or ordinary accommodations will disgust and drive away many; and, on the contrary, spirited and judicious exertions will be sufficient to give celebrity to scenes much less worthy than the groves and shores of Rhode Island. VISITOR.

### SCOTT'S LIFE OF NAPOLEON.

This "last and greatest" of Mr. Scott's works, has at length appeared. It was published in England, on the 30th of June, in nine vols. The American edition, published by Messrs. Carey Lea & Carey, consists of three volumes only.—The following is the author's advertisement.

"The extent and purpose of this work, have, in the course of its progress, gradually but essentially changed from what the author originally proposed. It was at first intended merely as a brief and popular and abstract of the most wonderful man, and the most extraordinary events of the last thirty years—in short, to emulate the concise yet most interesting history of the great British Admiral, by the Poet-Laureate of Britain. The author was partly induced to undertake the task, by having formerly drawn up for a periodical work, (*The Edinburg Annual Register*,) the history of the two great campaigns of 1814 and 1815; and three volumes was the compass assigned to the proposed work. An introductory volume, giving a general account of the Rise and Progress of the Revolution, was thought necessary; and the single volume, on a theme of such extent, soon swelled into two.

"As the author composed under an anonymous title, he could neither seek nor expect information from those who had been actively engaged in the changeful scenes which he was attempting to record; nor was his object more ambitious than that of compressing and arranging such information as the ordinary authorities afforded. Circumstances, however, unconnected with the undertaking, induced him to lay aside an *incognito*, any further attempt to preserve which, must have been considered as affectation; and since his having done so, he has been favored with access to some valuable materials, most of which have now, for the first time, seen the light. For these he refers to the Appendix, where the reader will find several articles of novelty and interest. Though not at liberty in every case to mention the quarter from which his information has been derived, the author has been careful to rely upon none which did not come from sufficient authority. He has neither grubbed for anecdotes in the libels and private scandal of the time, nor has he solicited information from individuals who could not be impartial witnesses in the facts to which they gave evidence. Yet the various public documents and private information which he has received, have materially enlarged his stock of materials, and increased the whole work to more than twice the size originally intended.

"On the execution of his task, it becomes the author to be silent. He is aware it must exhibit many faults; but he claims credit for having brought to the undertaking a mind disposed to do his subject as impartial justice as his judgment could supply. He will be found no enemy to the person of Napoleon. The term of hostility is ended when the battle has been won, and the foe exists no longer. His splendid personal qualities—his great military actions and political services to France, will not, it is hoped, be found lessened in the narrative. Unhappily, the author's task involved a duty of another kind, the discharge of which is due to France, to Britain, to Europe, and to the world. If the general system of Napoleon had rested upon force or fraud, it is neither the greatness of his talents, nor the success of his undertakings, that ought to stifle the voice or dazzle the eyes of him who adventures to be his historian. The reasons, however, are carefully summed up where the author has presumed to express a favorable or unfavorable opinion of the distinguished person of whom these volumes treat; so that each reader may judge of their validity for himself.

"The name, by an original error of the press, which proceeded too far before it was discovered, has been printed with a *u*.—Buonaparte instead of Bonaparte. Both spellings were indifferently adopted in the family, but Napoleon always used the last, and had an unquestioned right to choose the orthography which he preferred.

The New-York Commercial Advertiser makes the following remarks in relation to the general character of the work.

"We are persuaded that a more impartial biography of a great man was never written. All the events of a period of thirty years, during which the world was in confusion, and which passed like terrible dreams and gorgeous pageants before the eyes of the cotemporary generation, leaving a vague and confused impression on the memory, are here set forth in luminous connexion. The author has not only written the life of Napoleon, but the history of Europe, from the breaking out of the French Revolution, to the abdication of the Emperor. While Bonaparte appears as the master spirit, where preceding events seem only tending to introduce on the scene, the narration of this period presents all the features of a splendid romance, completely dramatic in its effect, without the aid of imagination. The style of the author, clear and vigorous, and frequently illustrated by allusions which genius only suggests, and interesting characteristic anecdotes, which the facilities afforded the author, and his industry have supplied him with, carries the reader along, from whatever part of the work he may cast his eyes on. We do not think the specimens heretofore published, by any means the most interesting. Prefixed to the first volume is an elegantly engraved portrait of Napoleon, from the picture in the possession of the Count Surveilliers."

We give place to the following communication, says the *New York Mirror*, as it is on a subject no doubt interesting to many of our youthful readers, of both sexes, and its precepts may be serviceable to some of maturer age. All we have to remark on it is, the writer's theory is good, and we hope his practice is equally so.

### LOVE.

"How shall I define that kind of love which is likely to be lasting and productive of happiness? This is an important question, and one that is often asked. It may seem rash for me to attempt answering, when it has been done by so many wiser heads already: still I will venture, though in giving my own ideas it is very probable I shall only repeat what has been said by others. This true love may be founded on passion, but must be upheld by principle. Though it begins in the admiration of youth for beauty, it must be continued in the attachment we feel to purity of mind, goodness of heart, and excellence of understanding. Its first ardor, arising from effervesence of feeling, may in a short time subside, but then its intellectual part gradually strengthens; and a sense of duty ensures a continuance of those delicate attentions which were first prompted by youthful gallantry. It is this that marks the difference between genuine affection and the fleeting passion of a hot head and a cold heart, which, as soon as its early vehemence is past, degenerates into indifference or unkindness. The subject of the latter allows his deportment toward his spouse to be governed by whatever feeling happens to be uppermost, and if his temper is ruffled by remote causes, *she* feels its effects; but he who possesses the former is careful to preserve in his mind a feeling stronger than common vexations. It is made up of a proud sense of what is owing from the noblest and mightiest of God's creatures, MAN, and a kind regard of every thing due to the most lovely and dependent of them, WOMAN. Where sufficient care is taken to cultivate this principle, it is not impossible for it to exist in conjunction with warmth, or perhaps even violence of temper. A man may be hasty, but if he be generous withal, his infirmity of disposition will seldom or never show itself to her whom he has vowed to cherish and protect. There is generally but little truth in the assertion, often made by irascible persons, that their tempers cannot be governed. Few are so irritable, that fear will not repress their ebullitions of anger. Among dependants and equals they easily yield to their natural petulance; but they would be far from giving way to it in the presence of a cruel and powerful enemy, on whose word their life depended. If such would only make their prineiples half as strong as their fears, as they might by preserving attention to themselves, they would give but little cause for complaint. Tho moon, in all her revolutions, keeps the same side toward the earth; and man, if he would but make it one of the strongest rules for his conduct through life, might invariably preserve a kindly aspect toward her he is bound to love, however dark and forbidding that might be which he presents to the rest of the world. Scarce any disposition is so overgrown with thorns and brambles, but the owner of it may, if he will, clear away a little spot, and cultivate therein a smiling bower, for the abode of domestic peace."

*Follies of Fashion.* In the Philadelphia Monthly Journal of Medicine and Surgery, we have an account of the death of a female in that city, which no doubt was occasioned by tight lacing. The following remarks are from the article here alluded to.

"I know not which would appear the most ridiculous in the eyes of the other, the wasp-waisted lady of our own country, or the Chinese belle, with a foot no bigger than a Mandarin's thumb; nor do I know which would most offend the unsophisticated eye of nature; but this I know, that the deformity of the latter is unimportant in regard to health, while that of the former is acquired at the expense of vital organs, which may not be encroached on with impunity.

"Females are exceedingly incredulous in regard to the injuries resulting from incarceration of the chest, because the corset, after having been worn for a considerable time, not only ceases to give any sensible inconvenience, but seems necessary to their comfort as a support to the body. This, however, only renders the mischief insidious. We very well know that, by *habit*, the body may be so inured to almost any restraint, as to become unconscious of its presence; but if it be persevered in, the injurious effects, sooner or later, result. Those Chinese females, whose feet are ruined by early and tight bandaging, do not experience much pain from the confinement; nor is that degree of compression, which even moulds the shape of the head, borne with impatience. All admit, however, that the corset, when first worn, causes much uneasiness, and young girls are often very refractory in regard to this part of their physical education."

### ANECDOTES OF MR. GIFFORD.

The late Mr. Gifford never stipulated for any salary as editor of the *Quarterly Review*; at first he received 200*l.* and at last 900*l.* per annum; but never engaged for a particular sum. He, several times, returned money to Murray, saying, "he had been too liberal. Perhaps he was the only man on this side the Tweed who thought so! He was perfectly indifferent about wealth. I do not know a better proof of this, than the fact that he was richer, by a very considerable sum, at the time of his death, than he was at all aware of. In unison with his contempt of money, was his disregard of any external distinction: he had a strong natural aversion to any thing like pomp or parade. A very intimate friend, who had risen, like himself, from small beginnings, having taken his Doctor's degree, conceived his importance to be somewhat augmented by this new distinction. Having called on Gifford shortly after, he brought the subject on the *tapis*, and observed, with evident self-satisfaction, "But I hope, Gifford, you won't *quiz* me, now I'm a doctor." "*Quiz* thee! God help thee—make what they will of thee, I shall never call thee any thing but Jack.' Yet he was by no means insensible to an *honorable* distinction: and when the University of Oxford, about two years before his death, offered to *give* him a Doctor's degree, he observed, "Twenty years ago it would have been gratifying; but *now* it would only be written on my coffin." *Literary Gazette.*

The following account of a Root Steamer is from the "New England Farmer's Almanack," edited by T. G. Fessenden, Esq. and just published by Mr. J. B. Russell.

### ROOT STEAMER.

A simple apparatus for the purpose of steaming potatoes and other roots for swine, &c. has long been used in many parts of New-England. The following is a brief description of it. A kettle, holding 12 gallons or more, is set in a furnace of brick or stone, and over this a hogshead with one head taken out, and the other bored full of holes.—This is set so close that the steam of the kettle, when boiling, can only rise through the holes, and thence ascend among the articles to be boiled in the hogshead, and pass off at the top. In this way a hogshead of potatoes will be nearly as soon boiled as a small part of them would be if placed in the kettle underneath.

As the kettle is so closed as to prevent any steam from passing off but through the bottom of the hogshead, a pipe or tube is set in such a manner that, with the aid of a funnel, water may be poured into the kettle as is necessary. After being poured in, the tube is stopped with a plug for that purpose.

Grain of all kinds may be steam-boiled by this apparatus, to great advantage, for feeding or fattening cattle; but in that case, it is requisite to have the bottom of the hogshead covered with a cloth, to prevent the grain from running down through the holes.


### MOTHER AND DAUGHTER.

FAMILIAR Letters between a Mother and her Daughter at School. By Mrs. Taylor and Jane Taylor, with a frontispiece—just published, and for sale by JAMES LORING, No. 132, Washington-street.

Rarely do we meet with a book, which, in such an artless, but beautiful style, lays open the tender heart of a fond mother, and the simple, unsuspecting honesty of a dutiful daughter. Whilst the young mind is delighted with the narration of entertaining incidents, religious instruction fastens on the understanding.

Mrs. Taylor's Hints to Females; Maternal Solicitude; Reciprocal Duties of Parents and Children: Memoirs of Jane Taylor. Aug 18.

### MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 166 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17

### NEW ALMANACK FOR 1828.

JUST published by Bowles & Dearborn, 72 Washington-street, and J. B. Russell, No. 52, North Market-street—"The New-England Farmer's Almanack for 1828, conducted by Thomas G. Fessenden, Esq. editor of the New-England Farmer. This Almanack, in addition to the usual miscellaneous matter and calendar pages, will contain a variety of valuable articles on Agriculture and Domestic economy, by the editor of the New England Farmer, among which are articles on soaking Seeds in Copperas Water, on small Farms; on Charcoal; on Fish used as manure; cure for paps or pip in Poultry; on painting walls to mature Fruit; on cattle stalls; signs of a good Farmer; method of drying Peaches; value of Time; machine for gathering Clover Seed, with two illustrative Engravings; Sir Astley Cooper's Chilblain Ointment; on steaming roots for cattle, with a drawing; Agricultural Axioms; Fallen Fruit; cure for staggers in Swine; to raise Cabbages which shall not be stump footed, by Dr. Green, of Mansfield Mass; to fatten Fowls; on sowing Turnips (on a large scale) with a drawing of a cheap machine used for the purpose; with a variety of valuable articles on household Economy. Care is taken to have the Almanack correct, and from the quantity of really valuable articles it contains on the above subjects, it can safely be pronounced equal to any in the market.

Booksellers and country traders will be supplied with them on the most favorable terms, by sending their orders to either of the publishers in Boston. Sept. 1.

### THIS DAY PUBLISHED

*By* BOWLES & DEARBORN, 72 *Washington-Street*

THE CHRISTIAN EXAMINER and THEOLOGICAL REVIEW, for July and August.

CONTENTS.

MISCELLANY.—On devotion at Church—Reasons for Sympathy and Co-operation with the Unitarians of England.

POETRY.—"Looking unto Jesus."

REVIEW.—ART. IX.—Mason's Address on Church Music.

ART. X.—An Amended Version of the Book of Job. By George R. Noyes.

ART. XI.—1. Burder on Mental Discipline.—Miller's Letters on Clerical Manners and Habits.

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INTELLIGENCE.—Dr. Beecher and Mr. Beman's Convention on Revivals—Theological School in Cambridge—Young Men's Unitarian Book and Pamphlet Society—Unitarian Dissenters' Marriage Bill—British and Foreign Unitarian Association—Second Unitarian Church in New-York—Obituary.

Boston, Sept. 1.

### LINCOLN & EDMANDS,

*Have published a Stereotype Edition of*

KELLEY'S SECOND SPELLING BOOK, designed for Common Schools containing the elements of the English language; lessons in orthography and reading, and the pronunciation of Walker's Critical Pronouncing Dictionary; all made easy by the arrangement and division of words, and by an improved use of figures and letters. 3d edition. By Hall J. Kelly, A. M. Beautifully stereotyped, and handsomely printed on fine paper. Price $2 per dozen.

RECOMMENDATIONS.

*From the Pastors of the Baptist Churches in Boston.*

Dear Sir, Boston, July 19, 1826.

We have examined your Second Spelling Book with considerable attention. As a guide to the correct pronunciation of the English Language, we think it a work of decided merit. Its plan seems to us judicious, and its directions so plain, as scarcely to admit of misunderstanding. It is in many respects an improvement on the Spelling Books with which we are acquainted, and we wish you every success in its circulation. We are, dear Sir, yours truly; F. WAYLAND, Jr.
D. SHARP,
Hall J. Kelley, Esq. J. D. KNOWLES.

*From Pastors of Churches in Charlestown.*

We have examined, with considerable care, Mr. Kelley's Second Spelling Book, and fully concur in the above recommendation. WARREN FAY,
JAMES WALKER.

*From Mr. Emerson, late Principal of the English High School Boston.*

Dear Sir, Boston, Jan. 14, 1826.

I have examined your Second Spelling Book with some care, and am very well pleased with the principles of pronounciation and the arrangement adopted in it. In these respects, and in simplicity of method, I know no book of the kind superior to it. Yours, &c.

Hall J. Kelly, Esq. G B. EMERSON.

*From Mr. Gould, Principal of the Latin School in Boston.*

From an examination of Mr. Kelley's Second Spelling Book, I am convinced that his system of expressing the sounds of the vowels is judicious, and capable of doing it with more exactness than the usual method by characters.

The tables of words for spelling appear to be arranged with care, and adapted to the most approved system of pronunciation. The book will doubtless be a useful auxiliary to the teacher of reading and spelling.

Boston, August 26, 1826. B. A. GOULD.

*From Mr. Blake, Rector of St. Matthew's Church, South Boston.*

Dear Sir, Boston, Oct. 19. 1826.

I have so far examined your Spelling Book as to be much pleased with it. You appear to have united the utmost simplicity with a general plan more philosophical than I have seen in any similar work. While it is calculated to lead young persons to habits of the most approved orthography and pronunciation, it is comparatively free from the perplexing appendages with which many primary treatises on education are encumbered. I have, therefore, no hesitation in recommending your book as peculiarly deserving the attention of teachers. Very sincerely yours, &c.

Hall J. Kelly, Esq. J. L. BLAKE.

This admirable Spelling Book is going into extensive use, and is recommended by its plainness, good arrangement, and handsome execution Aug. 18

### MEDICAL LECTURES—*Boston.*

TIME CHANGED.

MEDICAL Lectures of Harvard College will begin the THIRD WEDNESDAY IN OCTOBER, at the Medical College, Mason street, Boston. The time having been changed from the THIRD WEDNESDAY IN NOVEMBER, when they formerly began.

WALTER CHANNING,
*Dean of the Medical Faculty.*

### BOOKS CHEAP.

PALEY'S WORKS, complete—Spectator—Goldsmith's Animated Nature—Barbauld's Lessons, with plates,—for sale by N. S. SIMPKINS, & Co. Court-street, Boston. Sept. 1.

### SPRAGUE'S ADDRESS—*Cheap Edition.*

This day published, by BOWLES & DEARBORN, 72 Washington-street, An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827. By *Charles Sprague.* Printed by request of the Society. *Second Edition.* Sept. 1.

### MR. WHITMAN'S DISCOURSE.

*2d Edition.*

BOWLES & DEARBORN, 72 Washington-street, will publish, early next week, A Discourse on *Denying the Lord Jesus.* By BERNARD WHITMAN, of Waltham. Sept. 1.